

L. B. Gray



THE SERVER

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SEPTEMBER, 1926

No. 4

Important Notes and Notices

Thanks to the hospitality of the Theosophical Society, a meeting of Star members was made possible at Chicago on August 31st. The Protector, Dr. Besant, presided over a lecture by the Head (on Peace and War), and there was a meeting with the Theosophical Order of Service to discuss the application of our ideals. Finally, there was a meeting for members of the Order only, attended by some eighteen hundred. The National Representative presided and the Head spoke of self-preparation. Mr. D. Rajagopalacharya, General Secretary-Treasurer, was present on the platform on this occasion, the first opportunity of our members to greet him officially.

* * *

Certain definite plans are being formulated for the future of our work, of which two are of prime importance. First, we are delighted to record the fact that an American school, part of the international ideal but financially entirely our own responsibility, has been definitely approved by the Protector and the Head. Further discussion of the details of this scheme will attend the visit of Dr. Besant to Ojai shortly. Second, Krishnaji intends to return to this country in 1927 and the Star will have its first Camp under his personal aegis. At present it is expected to have this in mid-September at Ojai—a wonderful season in a wonderful place. It is the Head's intention to have these camps every year. He

hopes to visit the United States for three months each year. Naturally his own work and movements are dependent on many conflicting factors. It is for us to plan to have a Camp so happy, so simple, so deeply rooted in the spiritual life that he cannot but come. Of all this, more later.

* * *

It is a good thing to feel our American Star work a part of the whole, and now that we are to share in every part of it, it behooves us to rise to the opportunities. We must contribute our part in every way: physical support, true feeling, right and clear thought, philosophical depth and calm, profound spiritual feeling, and most of all those far-stirring movements of the Over-soul which make us dimly aware of the great cycles in the life stream in which we are immersed. No one can say that our little membership has not been steadily aware of its physical responsibilities. If there has been any fractional failure there, it is due to causes for which the rank and file are not responsible. Feeling is also good, and there is a deep sense of solidarity. Perhaps not all of us have thought out sharply enough the significance of the Work as a whole and how it should affect us within. We act, in fact, with a sureness which belies our minds. I am quite aware of the fact that the passing events are much too big for the mind. He is indeed self-assured who thinks

that he can take all this big transition in with his reasoning faculties. But I often think that we do too little careful thinking as to our place in the work.

* * *

There still seems to be some lack of clarity about the several degrees of attachment to the organization. (The Head at Chicago spoke of these tiresome organizations which are so necessary—a state of mind we share with him!) Let me therefore recapitulate.

There is that group of people who have felt that we are in possession of certain substantial teachings about the Coming, and who have joined us. Anyone who signs an application and adheres to the Declaration of Principles is a member of the Order. Next, there are those who pay the small subscription of \$2 a year—which, by the way, now falls due. Such are the members in good financial standing, and they receive *The Server*, and are kept in close touch with our activities. (In practice, these are the members. Their names are kept in the records and we endeavor to reach them regularly.) Next, there are those who desire to associate themselves with other members, to forward good work. These we call Group members, and a monthly meeting is held for such Groups on or about the twenty-second of the month, mainly to discuss Service and the Coming. Finally, there are those members who desire to take a definite step toward association with the Head as a teacher. For these there is the International Self-Preparation Group, to which admittance is gained by a certain very simple obligation set forth on a blue form of application to membership in the International Self-Preparation Group. The responsibilities of this closer association with the Head are several: Members meditate daily; they receive and apply messages from the Head; they attend a meeting for Self Preparation held about the eleventh of the month. A group secretary is in charge of all Group work in any one community. This official is appointed (or confirmed on Group nomination) each year by the Divisional Secretary for the National Representative of the Head.

F. K.

DR. BESANT AT OJAI

Members are writing expressing themselves as desirous of coming to the Ojai to attend any activities which Dr. Besant will lead during her visit here; but as no activities are contemplated but those which will be strictly concerned with official matters at Krotona, or personal matters relating to the Valley, I beg that members will not seek to disturb the three days rest and seclusion which has been planned here for our very hard working President. The proposed tour will be an exceedingly strenuous one, and I am hoping that the brief stop at Krotona will serve as an oasis pause in a desert of hard work.

This request will not mean a deprivation to the members because Dr. Besant will appear publicly five times in Southern California, and probably many times in non-public meetings.

In any case the accommodations at Krotona are still very limited and what few there are have been long ago arranged for. And as for the Village, it will have no accommodations costing less than \$8.00 per day, with or without meals, and these also are limited.

A. P. WARRINGTON.

FROM THE GENERAL SECRETARY

Will you please convey to all your members who have helped in the Self Denial Collection the gratitude of the Order as a whole for the self sacrifice which has made the collection such a success?

There has been a very great response from all members throughout the world, and nearly everyone has helped in the matter. It is impossible to express adequately one's feelings of admiration for the self sacrifice which has been shown, but the added power which this will give to our work will be the real success.

D. RAJAGOPALACHARYA.

A Few Ways of Helping

"To be useful to mankind, thought must result in action." It is the carrying out of this idea that will make the Million Edition of *At the Feet of the Master* a reality. There is no special virtue in just printing and scattering around even a million copies of this priceless book. The reason for striving to put so many copies into circulation is to take advantage of the law of averages—solely that more people may get to know the wisdom contained in this classic and their lives be helped and guided by its precepts.

We of the Star are united, then, to pour out what we consider a great blessing. Not to keep it but to share it, is the motive for having a cheap Order of the Star in the East edition. For the Star desires no profit and gladly undertakes to spread the message of the Head as far and as widely as possible, and low priced so the burden may be small upon the members.

It is not enough to applaud the motive and the idea of circulating one million copies of *At the Feet of the Master* in the English-speaking lands of the world. There must be action. Since but few of us can afford to purchase many thousands of copies and postage and envelopes as well, this circulation must come about in another way, and, in the end, a more effective way. It must come about by each Star member doing it steadily, little by little. This takes longer but the results are more lasting!

If a hundred copies is the largest quantity you can afford at the present, send for your hundred copies now. Send also the price with your order because that forethought on your part helps this work proceed. Send in to our Chicago office a draft or a government money order for three dollars and fifty cents. And quickly a hundred copies of *At the Feet* will be sent to you by express, charges collect.

You may prefer to send your personal check with the order. We welcome that, simply asking you to add five cents to the total sum to cover the exchange required by Chicago banks in cashing checks from out-of-town.

That's all there is to ordering, except to remind you that orders should be sent to our little Star office in Chicago, Room 638 Roanoke Building, 11 South LaSalle Street.

When you have your hundred copies, try to send out a few each day, perhaps only three or five. If an average of one thousand persons per day is mailing three copies each of *At the Feet* on each week day, in the United States alone a million copies will have been distributed in a year. Your hundred copies is your start; keep sending until your supply is exhausted and then order another hundred copies from Chicago.

Mail them to people you have heard about, any broad-minded, generous people, visiting musicians, artists and lecturers. Nearly every town has a vaudeville theatre. If you haven't met vaudeville performers you haven't any idea how tolerant and open-minded they are. There are many Star members on the various vaudeville circuits. How did they get to be Star members? Some alert person put a piece of literature into their hands and it served as seed on fertile soil. The writer has heard of one girl, a dancer, who used to read aloud from *At the Feet* to other performers, in between acts.

There are a lot of commuters in our ranks. A suburban train is a fruitful place for starting discussions. If you don't like to talk about the Coming, just leave a copy of *At the Feet of the Master* in your seat as you get off the train.

Perhaps there is a Jewish organization in your locality. The Jews are impressionable people, they respond quickly and they have a pronounced strain of idealism. A lot of the younger Jews are having trouble with their orthodox elders and leaving the synagogues. Don't let them drift into atheism. Put copies of *At the Feet of the Master* into their hands (one can usually get at least some of the names) and let this book speak to them.

Are you in touch with any newspaper man or woman? Frequently their work has disillusioned them. It may take only one sen-

tence of *At the Feet* to re-establish a reporter on a foundation that will last. You can sometimes get a list of names and addresses from the local press club.

You who read this, do not try to follow all these suggestions because you can not, perhaps, do all of them well. We are trying to lay before you ways of distributing copies so that they will serve a real purpose, and one of the ways mentioned here may exactly strike your fancy. If so, let there be action!

Maybe you think it a good idea to drop copies into parked autos and maybe it is. We don't know, we haven't tried it. In the course of many a despairing search for a good vegetarian meal, however, we have come across cafeterias and small restaurants willing to let stacks of literature be put near the door for anyone to take. There have been moments in this writer's life occasioned, let us say, by a particularly extravagant Fur Show or Charity Ball, when he considered sending every name in the Blue Book a copy of *At the Feet of the Master*, in a deluxe white bond envelope.

If you have a Lotus Group where you live, consider supplying the children with copies to sell from house to house for five cents a copy. We hope you will let the children dispose of the money in their own way, but that's up to you. The point is that homes otherwise untouched will have seen the book. Or you may teach in a Sunday School and can apply that idea to some fund your Sunday School class is trying to raise.

Keep in mind the object to be attained and ideas how to attain it will occur to you. The object is to permeate society with the lessons of tolerance, humaneness, gentleness, contained in *At the Feet of the Master*. The Master has said: "Remember that though a thousand men agree upon a subject, if they know nothing about that subject, their opinion is of no value." How many thousands there are who know nothing about the Path and the ways to it so that even ministers of the Gospel are able to say unchallenged that the Sermon on the Mount is impractical. Can we not, through the message of the little book, help to enlighten them? Surely we can; surely we will.

HAVE YOU ORDERED?

For \$3.50

you can get 100 copies of the Star's
Million Edition of

At the Feet of the Master

With 100 Copies

you can introduce 100 of your friends, acquaintances or people of whom you have heard, to the best 20th Century book on conduct, the finest treatise on Brotherhood, the simplest and most beautiful statement of man's own nature and his relation to God! Rather than withhold from those around you an opportunity to make the acquaintance of *At the Feet of the Master*, we know you will want to aid in the work of distribution. Send your check or money order, for as many hundred copies as you can use to,

The Order of the Star in the East

Roanoke Bldg., 11 La Salle St.,
CHICAGO

SEND THIS IN TODAY

The Order of the Star in the East
Roanoke Bldg.,
11 South La Salle St.,
Chicago, Illinois.

Enclosed is draft, check or money order for \$....., for which please send me..... copies of *At the Feet of the Master* by express, charges collect.

Name

Street

City State

Field Work

A Department Devoted to Right Action in Religion, Education, Social Structure, Politics

A MESSAGE TO WORKERS

In Conference at Chicago, August 31, 1926

The Field Work in which so many of our members are engaged will now be greatly enlarged by the addition of workers in the Theosophical Society. The two organizations, laboring thus side by side, should make themselves felt as a great social influence. The philosophy which lies behind each group is the same, and the results of their combined work should be substantial.

I would ask you not to forget the purpose of Field Work or Service is dual: Our first objective is to help make a better world by cooperating with existing agencies of all sorts in reform; but quite as important is our desire to spiritualize the efforts of existing reform agencies where we can. Too often ordinary reformers are embittered, fighting evils, and forget the necessity for gentle and vigorous assertion of the constructive good. To do our whole work, the spirit and the substance of the Star idea, the actual note of the Coming and the Presence, must be brought by us into the current of many splendid organizations which already exist to assist the country in religion, education, social conditions and in political life. I trust that the Theosophical workers will have a like dual objective. The calm and deep philosophy they bring will help sooth and steady this fevered and rushing world of ours. Our momentary May-fly life of a few years should be seen against the background of Eternal Being. This will put things in new proportions for Americans.

Field work and Service do more than better the world. They better the server. Far too many of us, in these two organizations, are engines without jobs and even sometimes without governors and flywheels. We get attached to the dynamic Order of the Star in the East or the Theosophical Society or both, and we race furiously and profitlessly. Thus are we worn out, and the precious life is dissipated. Attach yourself to the ponderous world about you and live this thing and you will fulfil yourself. Indeed Service is not self-righteous holier-than-thou business; it is *living the life*, with the added ele-

ment that we try to live that life out among other people, whose purpose is as sincere and noble as our own and often more noble, but who lack our philosophy and rounded knowledge of the inner worlds and the Path.

For years we have been struggling to spread our ideas. The time has come to be the thing; after that the ideas which make us what we are will spread themselves. We have been too much like engineers who circulate dull and mysterious blue prints and hide away the working model. The comparative few who have served outside in the world are the persons upon whom we should mould ourselves.

In the Order the following Departments already exist:

1. Animal Protection, under the direction of Miss Banning. Her first report was printed in the August *Server*. The need for an extension of this work of recognizing the dual godhead in all non-human physical forms of life is imperative. The race is poisoning itself with serums and vaccines, and brutalizing itself with meat-eating, hunting, trapping and fishing. We have cut ourselves off from the Christ of the Forest, and it is no wonder that He has forsaken so many of our churches.
2. Prisoner Welfare, under the devoted care of Mrs. Ruggles. Mrs. Ruggles also speaks for her department in these pages.
3. The Problems of Women, being investigated by Mr. and Mrs. Lowell Hoit. This field wants great extension and I wish to define it a little here. Most people at once think of fallen or immoral women, whatever that means. We consider that girls who become prostitutes are the great problem, along with illicit sex relations of youths. No doubt these are matters of moment, but something far more requiring attention is the state of mind of hundreds of thousands of American women which permits of such miseries of their own kind. I am perfectly aware of the splendid work of many women's clubs, but I am equally aware of the state of things among the growing generations. If the elder women have no solution, we have. And the very first bit of work is to rouse the so-called respectable and cultured classes of women not to a sense of horror and de-

spair over the facts about others, but to the apathy and blindness in which they themselves live. Much of the cause of the mistakes of younger women is due to the lunacy over fashions, the bridge mania, the complacent acceptance of the present economic state of society by women who ought and can know better. The Women's Clubs of this country have often been successfully roused on many points, and their response has been magnificent. How shall we get them now to look at themselves? That is the delicate and urgent problem of this department.

4. Religion and What the Churches are Doing is in the hands of Mrs. Ada Knight Terrell. The objective here is to study and help the Churches. There are hundreds of sincere men and women guiding the American organized religions who are thirsting for what we have. We are doing far too little to guide them. I have myself had clergy of all sorts approach me about the Coming, and accept the idea with sympathy. We must do more of this.

5. In the vast fields of Education a Theosophical Organization has long existed, and I appointed, with Miss Sommer's general approval, a Star member, Miss Fouraker, to be liaison member with the Theosophical Fellowship in Education. The work is prodigious, but of course the very first necessity is a working school. As hearers are aware, I have been endeavoring to produce such an institution. The interesting and useful experiment of a Theosophical school I hoped might be followed by a Star school. This idea and the whole question of what we mean by education is involved under the heading, Education. The work is yet to be enormously developed. So far only the idea is abroad. I wish all Star member educators would register with Miss Fouraker, so that I might be in touch with them through her.

6. We have been cooperating with The Brotherhood of Races in its great work.

7. I have myself been writing about Internationalism and Politics in the *Server*. This subject will be pursued. It wants presenting to our readers, for the nationalism of our general press and too often its hostility to foreign people need some antidote to exist among us.

A department to encourage appreciation of true beauty is contemplated and very many other practical lines of service have long been considered and will be introduced as we grow. I have them on my Secret Index of jobs to be done during the next

forty years! But we have not yet fully realized what is required of us as Field Workers. There is far too much concentration on what ought to be done and too little actual accomplishment. Americans are idealistic, and that is good but not good enough. What is wanted is spirituality, a very different thing. The idealist has lovely mental concepts of a better world, and sometimes he has determination to achieve it and willingness to struggle and sacrifice for that end. But he lacks a sense of realities. He does not know (in the American language) what he is up against. Facts defeat him, poor innocent. But a spiritual person has all that and more. If he has not the *brains* to see realities and how actually to alter the world, he has *intuitions* which give him a palpable appreciation of conditions and what is to be done about them. It is no good, he feels, to say so and so ought to be done. He goes and does something himself. Of such stuff and of such stuff alone are workers made.

There are four big departments to watch and help. First, religion. This means finding your own inner power and using it to produce real religion in the world about you. America needs this help. The next is to free the children by real education. The third is adult education about prisoners, animals, and the like, and lastly we have the registering of this aroused public will in the form of national and international legislation. Religion, education, social reconstruction and politics (including internationalism). That is the right order of performance, but the work can proceed simultaneously. We begin with religion, because that starts us working on ourselves. It is self-preparation. Having done something there, we reach out to give children a chance, as they are next most hopeful—after ourselves! We can do what we like with ourselves, and after that we can do most with children for a better world. Only third comes adult education—for that, after all, is what social reconstruction is, the re-education of people already mature and set. Only after those three processes have been accomplished is political action useful, to crystalize in law what we have seen, what children need and what adults have at last realized to be good.

Such is the idea which animates the Field Worker in Service. Who will help in 1926-1927?

Fritz Kunz.

SOCIAL STRUCTURE

Field Secretaries Indicated
at Ends of Articles.

PRISON NOTES

The Represa Theosophical Study Class in Folsom prison sent a beautiful message of Love and Loyalty to Dr. Besant during her visit at the Chicago Convention. This manuscript was presented to Dr. Besant by Mr. L. W. Rogers, National president. It was a work of art and beauty, done on parchment paper in blue and gold.

The 1926 Convention and Star Conference brought splendid reports from the prison workers and many good results. The one great thing we must not forget is that we are working with men and that these men have souls. They are God's handiwork, the same as you and I, they have the same emotions; they are gods in the making. Let us help in action. Recently I had the great privilege of meeting Warden J. J. Smith of Folsom prison, (an old-time prison man) and I asked him if he was not very tired of talking to women reformers. He said, "No, if they only acted upon the problem after they had talked about it; but there was so little action." After explaining to the Warden our ideas of Prison reform I asked him if they could be carried out; and whether they were practical. He replied by taking me through the prison, which I now visited for the first time. It has grown much too small for the large population of over seventeen hundred men there. I went into the cell rooms, felt with the men that lived in them; their joys, sorrows, and limitations. The warden remarked that "the boys had the same emotions that the men outside do," and of course I agreed with him; but he says that is one of the hard things for the people outside to realize. The cells (old cell house) were very clean; beds neatly made; but on account of crowded conditions it is necessary to place two men in a one-man cell and the cells arranged for two have four. The dining room, kitchen and hospitals were very clean. Medical attention of all kinds is allowed the inmates. The only employment they have is a quarry, but it only employs a small number of men; a few are on the road camps, but when you have such a large number of men it is necessary to have plenty of employment. The Ward-

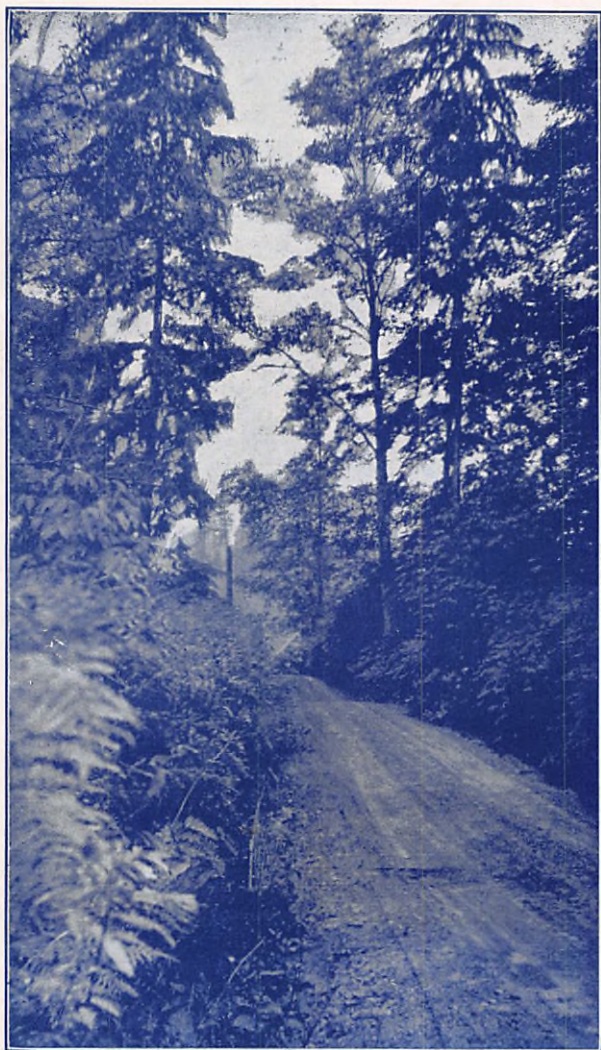
en has a splendid program outlined for the next legislature and I sincerely hope that he is allowed to have the required money with which he can establish the necessary manufacturing.

At this legislature session in January 1927, all the workers should have ready Bills and Resolutions for adoption. Newspaper articles pertaining to necessary changes should be written and given to reporters between now and the meeting of the Legislature. If you are not able to write them, if you have no friend who will help you with them, let me know and I will gladly help you in the matter. We should attack systems and not personalities. I have had the privilege of meeting many of the workers during the Theosophical Convention in Chicago and have tried to help them with their problems. We have one worker, a specialist in teaching the criminally insane. Her work is in the New Jersey prisons, and she is doing a splendid work in that line. The Chaplain of the Federal Military Prison at Fort Leavenworth, Kansas, Capt. A. D. Sutherland, reported the splendid work being done in the Federal prisons. A good library is maintained, with a very large supply of *At the Feet of the Master*. A worker from Minnesota reports that the Stillwater prison is operated in an efficient manner; the one thing lacking is to get the Ancient Wisdom teachings introduced, and then the Star work established.

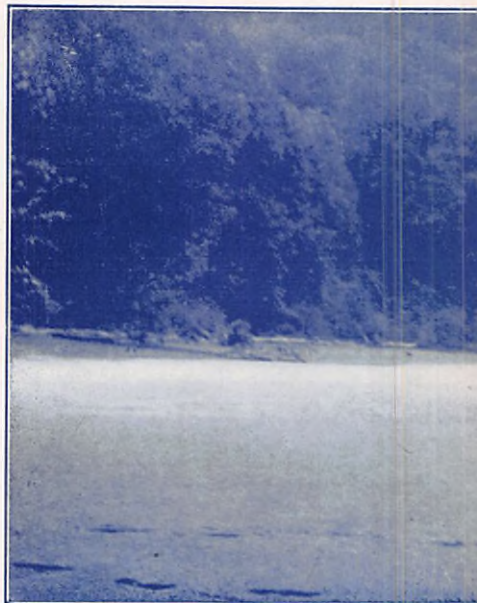
Now the recommendations for this year's work, outside of the ideals already established as a permanent part of our programme are as follows:

1. Where a Star group is established in a prison, or the little book *At the Feet of the Master* is sent to a prisoner, suggest that they *memorize* that little book. That is being done in some of the Star Groups and is a wonderful help in living it.
2. The organizing and starting of Star classes and groups: This is a very opportune time for such work. The Head, J. Krishnamurti, and the International President of the Theosophical Society being in this country, gives us added strength to do work along this line. If possible, get one of the National Lecturers of the Theosophical Society or of the Star to give a talk before the men in the prison; then the appeal will come for more, or for a class, and in that way you get your best start with the men.
3. The establishment of Revolving Funds to care for the men coming out with only Five Dollars in

*Various Views of a
Garden of the Star*



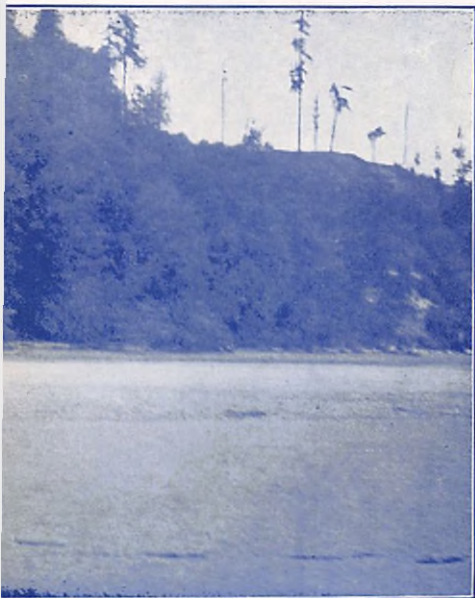
*Consisting of two and
a half acres*



*Land Presented by
Mr. Johan Y. Mylly*



*Located on Whidby Island
near Seattle, Washington*



their pocket. Whether they have a job or not, they must live until they get their first pay and to relieve the members from any personal obligations to the men in the way of giving money, this fund is a very valuable thing. It has been established in the prison at Walla Walla, Washington, and in the Group at Sacramento for Folsom prison. This fund is given by individual offerings, from Theosophical Star and non-members and is cared for by one individual. If you can obtain the consent of the Warden to assist in this matter it will help you very much; if not, you must depend upon the man and upon the recommendation from the boys on the inside. The worthy ones are helped by being given a certain amount to meet their need for food, clothing and necessities of life and for travelling expenses. The amount expended from the fund is to be returned by the man using it, as rapidly as possible, so that others may have the privilege of its benefits. If the man does not return it (if limitations are placed upon the fund) then with the help of the Warden he can be reminded of his obligation and that his freedom is not complete until he has made good his promise to return the money received. Each locality should work out their own rules for this fund, letting someone on the inside recommend the man who wishes to use the money. On the outside, the fund can be placed in the hands of some capable worker either in the Theosophical or Star work.

The Pathfinders of America, with councils in nearly every State Prison, are doing splendid work among the men inside and are glad to have helpers on the outside. Mr. J. F. Wright, Detroit, Michigan, is the founder and their motto is: "To know the Law and Live a Life of Service to Mankind." Mr. G. M. Harris, Box 39641, San Quentin, California, is the Executive Secretary for the Inside Council Number Two and is doing a splendid work among the men there, as only one who is confined behind the walls and knows the many problems is able to help with them.

I trust that every interested person will write me at once as there is such a need for more workers; we are Stewards, as it were for this great problem and for the helping of these men. Will you not write me and tell me you wish to enlist in this Service for Him?

EDITH LEE RUGGLES.
Prison Welfare Field Secretary,
2126 27th St., Sacramento, Calif.

THE WELL BABY CLINIC

I am going to tell you a little about a well baby clinic that I know intimately, as I believe specific details are more helpful than generalizations. This clinic is situated in a district of our city where there are almost no homes and where apartments are really light house-keeping rooms. The families move around a great deal, but often if they have once come to our clinic they will hunt another in the next neighborhood.

It is the duty of the visiting nurse to call on the families in this district, where there are children. She calls again and again, until she has the mother's confidence, or until she has in some manner aroused the mother's interest in bringing her baby to the clinic before it is ill. After they come once it is almost always an easy matter to get them to come again.

The babies are weighed and measured and examined carefully by the doctor. A record of the weight and height is kept along with the advice the doctor gives about feeding, habit forming, etc. The mother is told how much her baby should gain and gets interested in watching the regular gain of the baby. Some mothers are told to come again in two weeks, some again in a month.

Our annual report showed a great increase in the number of cases handled in the well baby clinic and a decrease in the cases in the sick baby clinic. This led us to believe that our well baby station was doing the work we had hoped it would.

A Mexican mother came in one day and removed an unbelievable number of garments from her black-eyed "beebe" before we could weigh him. He seldom ever saw the sun and was never allowed to lie in it and grow, so he had a very severe case of rickets and was undernourished. The doctor found much to praise in the baby and at the same time was very insistent upon the things that should be done. This mother comes regularly and looks with great pride on her baby, who is fast becoming a fat rosy youngster. She has brought many friends with her. Can't you see how far reaching such a help is if we can only help a few of these little American-born foreign children, if we can only reach a few mothers with many problems about their "beebees"? The influence of the work is too far in the future for us to even judge as to what it may be.

One of the coldest days last winter, in a perfect blizzard, a little sixteen-year old mother brought her two weeks old baby into the clinic. She talked to the baby as if they were exactly the same age and the mother was so pathetically young that she needed not only help for her baby, but good moral encouragement and spiritual uplifting for herself. Before the time for her to come again, they had moved to the other end of the city. But she comes regularly, the ten miles with many transfers. No other doctor will do. We explained to her how her physical condition affected the baby and how she was to care for herself as well as the child and now she is in much better health.

A nice old grandmother, seventy years of age, is one of our most constant attendants. She has all the superstitions of her age and her class, but in some way she has learned to respect the advice of the doctor and carries out his orders implicitly. She brings her grand-children, because their mother is very deaf and because she, more than her daughter, sees the value of the clinic. Rare and interesting isn't it?

I could go one much longer and tell of many other cases, all of them interesting, but I think this is enough to show that the work is really worth while.

Of course we are not without our problems. One is how to raise the money to carry on the work, another is how, tactfully, to carry on and not antagonize the physicians in the neighborhood. Some of the neighborhood doctors say that it is almost impossible to separate the work of the well baby and the sick baby clinic; others say, perhaps more frankly, that it takes work away from them. We handle this by doing our work through the Children's Bureau. The difficulties seem very small in comparison with the work that we do, with the results accomplished.

The mother and the child are taught good habits. This is the service the mother of means is buying for her child, but whether it comes through a free clinic, or from a highly paid specialist, the idea of better bodies is all part of a great plan to make more splendid bodies for the incoming souls. The more perfect the physical body, the more perfectly the soul can use it and the more splendidly the spiritual light can shine through.

Our little book, *At the Feet of the Master*, says that God has a plan and that plan is evolution and all the world is divided into two classes, those who

do not know of this plan and those who do know—and, knowing, want to help further it.

Are you helping in any way to further the evolution of our race? Do you have Well Baby Stations in your city? Do they need help? Do you know a doctor who is fitted for this work, that you might interest in doing it? Do you belong to a club, a Sunday school class or any group that could sponsor such a work? Look into the dark corners of your city and try to see how you can help some little body to grow strong and straight. Such a body would be a glowing and a lasting monument to love of the Master.

What will you do?

MARY ALICE HUDSON, Field Secretary
220 Ridge Bldg.,
Kansas City, Mo.

ANIMAL PROTECTION

The story is told of John Hare, who was seldom seen without his dog, one day asking an Archdeacon who was visiting him and who was also a great lover of dogs and all animals, "Do you really believe, Archdeacon, in a hereafter for our dogs?" "Indeed I do!" "But do you mean I shall meet my dog again?" "Undoubtedly, if you are good enough."

Richard Burton said: "It is coming to be felt that the humanitarianism which stops short with man, ignoring the vast majority of sentient beings to whom numerically *homo sapiens* is utterly insignificant, is narrow and arbitrary; that a religion which explains satisfactorily God's relation to the mortal race, but leaves all lower orders to suffer and die, is partial and by so much unconvincing; that the argument, so to say, does not go on all fours."

Recently, when one of our workers was going from house to house in her neighborhood to get signatures for an anti-vivisection petition, one woman said to her "No, I won't sign it. And if I was to sign any petition I'd do it for something better than dumb animals." This reply, showing obliviousness of the truth that if animals are dumb they need protection all the more because they cannot plead for themselves is still typical of the attitude of large numbers of people today towards animal protection work. The wide-spread idea that animals are made for man to exploit and dominate is perhaps due to the belief held by many people that animals are not

of the same life as human beings, that they cannot reason, that they have no souls. Modern science is now exploding this old-fashioned belief. (See Dr. Ales Hrdlika, *Animals have Souls*.) The distinguished biologist, Haeckel wrote: "If man is immortal, we must grant it also to the higher animals; at least to those of the nearest related mammals—apes, dogs, etc. For man is not distinguished from them by any *kind* of soul, but only by a higher degree of psychic activity. If we ascribe personal consciousness immortality to man, we are bound to grant it also to the higher animals."

Star members can help very much in this animal welfare work by spreading the truth that the animals are not placed on earth for our advantage only, but are a part of the One Life of the Universe. They are here on earth for their own evolution, first of all. They are younger brothers of humanity; as we are all working upwards towards divinity, so the animals are working upwards towards their future as human beings.

We often hear people say of the animal "He is almost human." We know this is the truth. That animals which come into close contact with man through domestication are coming closer and closer all the time to the moment when they may receive the divine spark which alone differentiates man from the animal, and become human. Such animals as the horse, the dog, the cat, the cow, the monkey, the elephant, are nearing the human line. Other animals in the course of their evolution towards humanity develop as their life passes into the forms of these domestic friends of man, evolving a more and more distinct personality in contact with mankind till the time comes when an extra push of will, of intelligence, of hate or love, fear or trust, will send them over the dividing line between sub-human and human, the individualized animal later incarnating in a human body.

It is plain to be seen then, that the animal which individualizes through devotion, rightly directed intelligence, or a noble effort of will, say in an act of heroic self-sacrifice, will make a nobler member of the human family than one which enters it through fear, hatred or low cunning.

The responsibility is ours, then, and does not end with the protection of the domestic animals, but also includes the treatment meted out to wild animals; for these will bring on with them as they enter the forms of domestic animals the inevitable re-

actions resulting from their kind or cruel treatment at the hands of man. Think of the difference in the lot of hunted and trapped animals and those sheltered in our National parks.

Stories abound of the devotion, the heroism, the pathos, of wild animals, these stories often being told by the very men who go out to trap them for their furs or for imprisonment in zoos or circuses. A woodsman tells of a weasel, one of the shyest and wildest of little creatures supposedly impossible to tame, which was gradually lured by food and kindness on the woodsman's part to tameness, coming daily to stay with him, leaving him in the spring, perhaps to seek a colder climate, but returning again to live with his human friend in the long winter. Another story is told by a man who hunted beaver in Alaska, who states that the beaver is more like a human being than any of the animals he comes into contact with, of a time when they had captured many beavers which they kept in some twenty boxes. In the evening a big male beaver coming down to the opposite bank of the stream sat up on his hind legs, crossed his forelegs and began a strange conversation which was answered by all the beavers in the boxes, in turn. The hunter, realising that the beaver had come in search of his mate, and being moved by the grief of the animal and his faithfulness, set the mate free to join him. We read too of cases in which wild animals interfere in fights between other animals, helping the weaker, showing a sense of fair play, and of chivalry. A moving story is told by the hunters of the little fur-bearing monkeys. These little creatures when about to be killed will kneel down in a human attitude of supplication and with pathetic little cries will beg for mercy. Yet they are still killed by hunters, and women wear garments trimmed with their fur.

What sort of start in life as a human being will they have who have individualized through the misery of performing animals trained and held in cruelty, the barbarities of the rodeo, the horrors of vivisection? How much happier to think of the kind of human being Bobbie, the Wonder Dog, will be. Bobbie, a much loved dog, was lost in Wolcottville, Indiana, having become separated from his master who had taken him on a motoring tour. Bobbie, relying solely on his own efforts returned to his home in Silverton, Oregon. To make this long journey Bobbie had to face not only the privations of

hunger and thirst, but fighting dogs, dog-catchers, police, the crossing of the Salmon, Payette and Snake rivers, and the long stretches of plains during the worst of the winter, then the snow-clad Rockies. "At last with swollen legs and feet, blood-shot eyes, and mutilated body, he staggered into his former home."—"All he could do was to lie in his master's arms. Now and then he would burst out anew, crying loudly"* Such a dog as this is an example of will, intelligence and devotion all powerfully developed under the influence of affection, kindness and friendship with man.

The Open Door for July gives a true story translated from *Pesti Hirlap*, Hungary. During a flood, a Miss Rose Somody, wishing to see the inundation "went thither, taking along her big dog, named Lord." In the midst of the floating wreckage are animals swept along. Then, "on the foaming waters, is approaching on a swift running sheet of ice, a little dark spot, coming nearer and near. ***Lord begins to be attentive; he barks once, he straightens his limbs ** then suddenly he jumps into the dreadful stream, and swimming with great difficulty, disappearing several times under the ice, and coming forth again, he takes his direction toward that certain black spit. And there, on that sheet of ice, a little black dog is sitting, condemned to die, shivering with cold and holding her tiny young one in her mouth.

"Soon the splendid, self-immolating Lord has the mother-dog in his mouth. It is hard work—the way of return—but the big dog is strong. Lord avoids with great skill every danger and brings them both, mother and puppy, amid enormous obstacles, hardships, and almost suffocating—successfully to the shore, taking them to his mistress."

* * * * *

The monkey is not a common pet, yet there are not wanting stories showing the faithfulness and devotion of these animals to the people they love. A case is reported from London, in which a prominent man, the monkey's owner, had disappeared. When the police were searching for him the monkey took hold of one detective's trouser leg and led him to a lot where the monkey scratched up the earth. When the earth had been dug up, the body of the monkey's master was discovered. Later a suspect was arrested, who when confronted by the monkey in police headquarters and confessed when the monkey attacked him furiously.

Another story is told of Rosie, a small monkey of Pawtucket, Rhode Island, who helped her mistress against six bandits. The bandits entered the house a little after midnight, demanding that the woman should give up her husband's money. In the scrimmage following her refusal, one of the men came near the baby, near which Rosie was perched. The brave little monkey screamed and fought with the men, tearing off a trouser cuff which the police used as a clue. The noise awakened the husband who had been asleep in the next room, who came out, and helped by Rosie and the cries of his family put the bandits to flight.

It is an inspiring glimpse into the grandeur and beauty of God's Plan that our brothers, the animals, show forth in such marked degree so many of the virtues most admired and revered by human kind: Gratitude, courage, self-sacrifice, devotion, loyalty, friendship, faith, nobility, service, heroism, chivalry, gentleness, kindness, love. The gentle, affectionate companionship of the cat, the heroic, self-immolating devotion of the dog, the faithfulness of the monkey, the noble friendship of the horse and the elephant, without distinction of caste, creed, race, sex, or color—what a comfort, help, and inspiration these have been to human beings in all times and places of the world.

Truly says the Koran: "There is no beast upon the earth, nor bird that fieth, but the same is a people like unto you, and unto God shall they return."

BERNICE BANNING.

THE CRIME OF CIVILIZATION

Kill not, for Pity's sake, and lest ye slay
The meanest thing upon its upward way
Edwin Arnold.

In our last article we mentioned the various methods of humane work, referring to some as educational and others as iconoclastic. In anti-vivisection, however, the two are combined; and, in consequence of this, every type of individual can do something.

The subject is one upon which much has been written, for and against. Newspapers in catering to their public and advertisers, are almost universally in its favor. Allopathic medical journals, without exception, omit no opportunity of

heralding this or that so called marvelous cure. These are ascribed either to serums, which in a majority of cases, are the direct results of vivisection, or to surgical skill perfected by these experiments, and their so-called benefits to humanity are loudly proclaimed. It is an unfortunate fact that the average person formulates his or her conviction from what is printed in the newspapers and popular magazines.

In consequence of this, even the kindest-hearted people are in doubt what to believe. One widely-known writer of animal stories, who is devoted to dogs, is yet in favor of a limited type of vivisection. If, then, even animal lovers are puzzled, we are compelled to believe that the subject requires study and special understanding.

To us Theosophists who realize the animal's place in the scheme of creation, and our obligations to assist them in their evolution, a careful study of the whys and wherefores of vivisection, would be unnecessary, were it not for the fact that we must understand the subject and be prepared to take our part intelligently in controversies with others. It is insufficient for us to say, "The animal is a potential human for whom we are responsible." We must thoroughly acquaint ourselves with what vivisection really is, the cutting up of living creatures, the transplanting of vital organs from one animal to another, the tapping of vital fluids from an animal who is often kept alive in the most excruciating torture for weeks, and other practices too horrible to be committed to print.

To the average layman, the word vivisection, while implying some kind of experiment upon animals, is vague, and he passes it over as an unpleasant but necessary means to benefit his fellow man.

It should be our first duty to acquaint ourselves with what vivisection is, and this we can do at no expense to ourselves. *The Open Door*, published by the New York Anti-vivisection Society, is an excellent guide, and by writing to its editor, Mrs. Diana Belais, 456 Fourth Avenue, New York City, and asking for leaflets and literature, all necessary information can be obtained. The Vivisection Investigation Society, 105 East Twenty Second Street, New York City, will also send its literature to any honest inquirer. So will the California Anti-vivisection Society, and all kindred bodies, and the material they send is from first hand knowledge, absolutely authenticated.

To secure this literature, and study it, is the duty of every sincere humane worker. From it, one can learn, not only what vivisection is, but how to hold one's own in an argument; and these magazines and pamphlets can be then placed to advantage in libraries or Sunday schools. From a nucleus of interest-humanitarians, little Anti-vivisection Societies can be formed, either as independent organizations or as branches of larger societies.

People, as a rule, shrink from reading this kind of literature but it is absolutely vital to force one's self to do it. The writer of this article, at severe cost to her nerves and emotions, visited the vivisectional laboratory of one of the largest colleges of New York City, and saw the animals in various stages of experimentation. Incidentally, she rescued one of the dogs, but this experience, painful as it was, made it possible for her to speak from first-hand knowledge, and caused her to consecrate her life to the cause of its abolition. [The story, we hope, will later be recorded in *The Server*.—F. K.]

A vital phase of this work is to equip one's self for the platform, (or, if need be, the soapbox in the street), for this is needed to acquaint the public with the truth. Iconoclastic,—yes, it is in the extreme, for in this cause, one must be prepared for vitriol, real or verbal, abuse, ridicule, persecution and threats.

Several years ago, a soapbox campaign was carried out in the streets of London, and in the autumn of 1922, the writer, with several assistants, waged a campaign in the streets of New York City from an open motor car. It is not easy to speak over traffic, but it is effectual, for many will stop and listen who could not be dragged into a building to hear a talk on so an unpopular a subject.

A bill to exclude charity children in hospitals, and dogs, from experimental purposes, was to be presented at Albany, and after these street talks, papers were circulated for signatures. Over 15,000 names were obtained, and the thoughtless passerby was made hear what vivisection is. He was told that the greatest discoveries in surgery and medicine (the circulation of the blood; the locating of centers of sensation in the brain) were obtained without animal experimentation. The crowd were told that serum therapy is a money-making scare-head, and that in spite of repeated inoculations for typhoid and paratyphoid, the British troops at Gallipoli died like flies from those maladies, as soon

as their antiseptics gave out. They were told that the most inoculated country in the world is the Philippines, and yet their death rate from small pox is the highest. That in England, Ireland and Wales, where inoculation is practically unknown, the death rate from the same disease is the smallest. They were given incontrovertible facts, and allowed to draw their own conclusions. These meetings were so successful that probably at the instigation of our adversaries, we were threatened with arrest, and the writer received several anonymous letters, threatening her life. It is not everyone who is called to this work, but it is much needed, and those having the time at their disposal and the willingness to stand up under all abuse, will find in it an almost limitless field of usefulness.

Vivisection is the crime of civilization. Masquerading under the name of science, it deludes the unthinking public into the belief that it is the infallible means of surgical and medical progress. It is in reality however, "a monster of such hideous mien, that to be hated needs but to be seen," and it is only by understanding what vivisection is and how it fails, that we can controvert its fallacies, and pave the way for introducing our antagonists into the conception of a brotherhood, which includes every living creature. That the public conscience has been at last stirred, if not awakened, was reflected in a bill introduced into the Sixty-Ninth Congress by Senator Fletcher of Florida. Its purpose was the exemption of dogs from experimental purposes, both in the District of Columbia and the territorial possessions of the United States. The bill failed but the offering of it made men think. It is in this way that iconoclastic methods, although unsuccessful at first, lay the foundation for permanent results.

MARIE SALTUS.

CRUELTY IN THE BEN HUR RACES

Mrs. Rosemonde Rae Wright, Executive Vice-President of the American Animal Defense League, and a Deputy Sheriff of Los Angeles County, makes the following statement:

"For several weeks previous to the final shooting of the Ben Hur chariot race, I was present on the set and witnessed a number of rehearsals. I inspected the horses immediately after the tryouts and I found a number with lacerated bodies, torn

RODEO MEANS—

**Broken Necks
Broken Legs
Broken Horns** !

Choking and Strangling Little Calves—the Animal Victims of This Commercialized Cruelty

“No sport or amusement should be encouraged which requires humane officers to keep it ‘within the law’”

In 1925, Rodeo was "on trial" in Chicago. According to the newspaper reports, it was found guilty of each of these four offenses:

THE LAW

Illinois State Humane Law, Chapter 38, Para. 144, Criminal Code.

Cruelty to animals: Whoever shall be guilty of cruelty to animals in any of the ways mentioned in this section shall be fined not less than \$3.00 nor more than \$200.00.

First—By overloading, overdriving, overworking, cruelly beating, TORTURING, TORTMENTING, mutilating or CRUELLY KILLING any animal or causing or knowingly allowing the same to be done.

DONT let yourself be fooled that the Chicago Rodeo this summer is to be merely an exhibition of fancy riding and Indian antics. The animal victims of the 1925 Rodeo disprove that!

Will YOU allow the crippling and killing of dumb beasts as "amusement" to continue each summer at the Soldiers' Field Stadium, a place sacred to the memory of our War Dead. Do you believe that glorification of brutality and cruelty under the name of "courage," tends to increase violence and ruffianism, already notorious, in Chicago?

Ask the riders if there is any other reason for cinch straps around a horse's flanks except to hurt him so that he will "buck".

The reason advanced for putting on the Rodeo in Chicago is to help business. Is Chicago's business in such a condition that it can be saved only by a spectacle closely related to a bull fight? Add YOUR protests against the Rodeo!

These organizations have gone on record against it:

Illinois Federation of Women's Clubs (70,000 members), Woman's City Club, Chicago Women's Trade Union League, Chicago Federation of Labor Bulletin, Woman's Department of the Church Federation, Cook County W. C. T. U., League of Cook County Women's Clubs, Women's Protective Association, Chicago Council of Gold Star Mothers, North Shore Humane Society (Evanston), 7th District Federation of Women's Clubs, Keamore Club, Edgewater Drama Club, Kilo Club, Educators Forum, Norwood Park Woman's Club, Ladies Aid of Albany Park M. E. Church, Maywood Branch W. C. T. U., National Congress of Parents and Teachers Association (1,000,000 membership in America).

Issued by the Anti-Rodeo League of Chicago



mouths, skinned legs, etc. On Saturday, October 3rd, the great chariot race was filmed, in which forty-eight horses and twelve chariots were used.

"Just before the race, in company with a nationally known newspaper woman, I made a brief inspection of the arena. I found a small, powerful camera, all but the lenses concealed in drapery, between the feet of the colossal statue at the end of the central arena. At that time I had reason to anticipate that the 'accident' would occur directly in range of this camera for the 'close up.' I may say

incidentally, that there was no man behind the camera in the final race owing to the dangerous location, and that it was probably manipulated by an electric motor from the inside of the statue.

"Before the siren sounded and the race was started, the director announced through the megaphone to the mob, 'Whatever happens—keep your places.' The first lap was made successfully, but as the frantic animals came down the final stretch a horse in the lead team stumbled, which brought down three others with him. This was directly in range of the camera previously referred to, and not more than fifteen feet away. Came the frightened, plunging horses and chariots at terrific speed, no efforts being made through the loud speaker to swerve them to the right and thereby avert the climax that was sure to come. It seemed highly probable that the drivers were obeying orders and that the oncoming teams were directed upon the one that was down, until four chariots and sixteen horses were piled up together in a ghastly spectacle of cruelty. Only a beneficent Providence saved the animals from a horrible death.

"I was in the arena immediately after the 'accident' and saw the trembling, lacerated bodies of the frightened animals extricated from the debris. It was a bloody 'close up' in which the bodies of sentient animals and their sufferings were of no consideration whatever. I saw the body of an animal that had been killed the day before in the rehearsal—also the punctured breasts, the torn, sensitive mouths, and the bruised, bleeding bodies of others in the final race; also animals injured badly enough to be sent to a hospital."

The American Animal Defense League believes that the depiction of either real or suggested cruelty is demoralizing, especially to the impressionable minds of children and the average motion picture audience. We believe that it brutalizes and debauches the public conscience, and as an incentive to crime, has a vital place in criminology. People of America, help to abolish cruelty to animals in motion pictures. Join the American Animal Defense League, 533 Bryson Building, Los Angeles, California.

Orders for *At the Feet of the Master* are being filled from the Star's CHICAGO office!

How many hundred copies of *At the Feet* can you use?

THE BUDDHA'S PROPHECY OF THE LORD MAITREYA

And Ananda, suppressing his tears, said to the Blessed One: "Who shall teach us when thou art gone?"

And the Blessed One replied: "I am not the first Buddha who came upon earth, nor shall I be the last. I came to teach you the truth and I have founded on earth the kingdom of truth. Gautama Siddharta will die, but Buddha will live, for Buddha is the truth, and the truth cannot die. He who believes in the truth and lives it, is my disciple and I shall teach him. The truth will be propagated, and the kingdom of truth will increase for about five hundred years. Then for a while the clouds of error will darken the light, and in due time another Buddha will arise, and he will reveal to you the selfsame eternal truth which I have taught you."

Ananda said: "How shall we know Him?"

The Blessed One said: "The Buddha that will come after me will be known as Maitreya, which means 'he whose name is kindness'."

From *The Gospel of Buddha*,
By PAUL CARUS.

Owing once more to pressure on space we are obliged to hold over all acknowledgments of contributions. These will appear in the next issue.